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conscious communication. Here in the development of self-conscious personality there lies the distinctive mark of culture. And in the stage of religion we find the deeper self-consciousness which brings us face to face with the eternal realities. This deeper consciousness of the self, that exists in religion, demands that there shall be a perfection of human freedom and individuality, not only in relation with other human persons, but also in a conscious communication and fellowship with a being who is vastly more significant and personal than our human selves. "In religion," concludes the writer, "individualism seeks that infinity of personal knowledge and personal love which is expressed in the love of God."

U. K.

"The Essence of Christianity and the Cross of Christ" (B. B. Warfield, in *Harvard Theological Review*, VII, No. 4 [October, 1914], 538-94).

In the above-mentioned article Professor Warfield engages in a lengthy criticism of contemporary theories of the essence of Christianity and sets forth his view of the nature of the Christian religion. The current definitions of the essence of Christianity, which the writer criticizes and rejects, are those of Macintosh, Harnack, Loisy, and Troeltsch. In short, those views of the Christian religion held by the so-called "liberal" theologians are inadequate and unsatisfactory from the standpoint of his own theory. The cross of Christ, according to Professor Warfield, epitomizes the essence of Christianity. Christianity, in other words, is a redemptive religion which has retained this characteristic throughout all its history. It is, to quote his words, "that particular redemptive religion which brings to man salvation from his sin, conceived as guilt as well as pollution, through the expiatory death of Jesus Christ" (p. 589; cf. his article, "Christless Christianity," *Harvard Theological Review*, V, 462-64).

U. K.

"God as the Common Will" (H. A. Overstreet in *Hibbert Journal*, XIII, No. 1 [October, 1914], 155-74).

Psychological and sociological treatments characterize many of the recent discussions on matters of religion. In this article Professor Overstreet endeavors to formulate a conception of God in accordance with certain presuppositions of the modern democratic philosophy of the state. The treatment of the subject is prefaced by a review of the three following political theories. The first type of political theory as expressed by Bentham, Mill, and Spencer regards government and law as of the nature of restraint imposed upon individuals from without against their will. The second type, that of Hobbes, conceives of the state as a real unity of individual wills whose surrendered rights are vested in Leviathan, the Sovereign Person. The third type is one held by Rousseau, according to which the state is the essential will of the citizens, a Common Will which is greater than the sum of isolated individuals, ministering to the good of the individuals.

The religious theories, analogous to the first two political theories, are found in the conception of God as a being who places limitations upon individuals from without and as a father, a supreme individual Person governing the affairs of the universe. In political theory, the writer points out, we have passed from Hobbes to Rousseau; from the theory of Leviathan, the Prince, to that of the Sovereign Common Will. A question is whether we are to look for the same advance in religious theory, an advance from the view of God as the sovereign Monarch of the world to the theory,

more nearly consistent with the spirit of democracy, that God is the Common Will of all living creatures. The author is of the opinion that such an advance is to be made in religious theory. He shows that fears for the disappearance in religion of particularity and concreteness by conceiving God as the Common Will would be overcome by a conscious recognition of the fact that our devotion and loyalty are not really to some Divine Leader as such, but to the truth embodied in him.

God, then, following the analogy of Rousseau's best thought on the state, is our own deeper and more permanent life, the life that is deeply common, a life, though not yet fully realized in the order of time, fundamental to all temporal growth and achievement. In this theory of God as the deep, underlying Common Will, identical with our essential Self, we see a conception of God based upon modern democratic and evolutionary philosophy carried to its logical conclusions.

U. K.

"Generic Christianity" (Shailer Mathews in *Constructive Quarterly*, II, No. 4 [October, 1914], 702-23).

The writer of this article attempts to show that, amid the varied forms of Christianity in thought and organization, there are certain fundamental elements that generically distinguish the Christian religion from all other great religions and constitute its essential nature. These fundamental generic elements of the Christian religion have assumed various forms of expression under the influence of dominant social minds. The social minds which have given their expressions to the content of the gospel are the following: the Semitic that gave us the New Testament and the messianic hope; the Hellenistic, ecumenical dogma; the imperialistic, the doctrine of sin and the Roman church; the feudal, the Anselmic theory of atonement; the national, Protestantism; the *bourgeois*, evangelicalism; and the modern or scientific-democratic mind will give us the theology of the future. Underlying all these forms given by the different social minds are the generic elements of Christianity, namely, (1) the fact of sin and the need of salvation by God—sin, guilt, and the need of redemption; (2) the God of law as the God of love who seeks reconciliation with men in three-fold personal expression—Trinity; (3) the revelation of God as Savior in the historical person, Jesus—deity of Christ; (4) the working of God in human life directly and indirectly through social organization like the church, making it like himself in moral quality—the Holy Spirit as experienced in repentance and regeneration; (5) the death of Christ as the revelation of the moral unity of the love and law of God—atonement; (6) those who accept Jesus as divine Lord and Savior constitute a community in special relation with God—church; and (7) such persons may have the hope of victory over death and entrance into the Kingdom of God—resurrection and eternal life. These elements have remained, in spite of the different forms that have been given to them by the social minds, and will remain, whatever forms they may yet take under the changing theories of life and of the world, as the eternal constituents of the content of the Christian religion; and thus Christianity can be differentiated from other religions.

U. K.